

To Our Jewish Brethren in the United States of America

PEACE BE WITH YOU AND YOUR NEIGHBORS

BE IT KNOWN UNTO YOU that in Elul 5714 (September 1954) the Jewish community of the United States will commemorate the 300th anniversary of Jewish settlement in this country. **BY THE GRACE OF GOD** and under the protection of the Constitution of the United States, we have lived and prospered in this land. We have been an integral part of American life. We have worked with all other Americans in the never-ending search for the democratic way of life and for the light of faith. Our ancient prophetic ideals and the teachings of the sages have been foundation stones of this nation. Our work, our hopes, and above all, our living religion, have been among our proudest offerings to the American community.

IN SOME LANDS ACROSS THE SEAS our brethren have felt the searing flame of prejudice, persecution and death. We in America have had the sad yet inspiring opportunity to save the lives of scores of thousands—to bring comfort to the oppressed, to help in the making of a new and honored nation on the ancient soil of Israel, and to acquire a new recognition of our responsibility for human welfare in keeping with the ancient teachings of our faith. In some lands across the seas our brethren have been pressed to give up their religious beliefs and practices and to disappear in a well of namelessness. **BUT WITHIN THE HOME OF AMERICA** we have succeeded in preserving the unique identity of the Jewish religion, worshipping in keeping with our historic tradition; and we have preserved our ancient teachings, our ethics, and our religious ideals in the free climate of our nation. Our religion is strong, as our American loyalty is strong.

MINDFUL OF THESE BLESSINGS and with deep gratitude in our hearts to the God of Israel, who, in 1654, led our fathers to the shores of this great new land,

WE HEREBY PROCLAIM the period from Elul 5714 (September 1954) to the end of Sivan 5715 (May 1955) as one of thanksgiving, prayer, study and celebration of the American Jewish Tercentenary.

WE CALL ON ALL OUR BRETHREN throughout the nation to participate in the observance of this anniversary; to offer thanks unto the Lord for the blessings bestowed on us in America; to pray for the continued peace and prosperity of our country and all its inhabitants and to rededicate ourselves to the ideals of our faith within the freedom of American democracy.

Signed by the Leaders of the Rabbinical and Synagogue Organizations and the American Jewish Tercentenary

ROSH HASHONAH 5715 . . SEPTEMBER 1954

• CENTER BULLETIN BOARD •

YOU ARE INVITED . . .

A BIRTHDAY CELEBRATION

Will be held by the BROOKLYN JEWISH CENTER on the occasion of the Thirty-fifth Anniversary of its founding and of the Thirty-fifth Anniversary of DR. ISRAEL H. LEVINTHAL's service as its spiritual leader.

MONDAY EVENING NOVEMBER 22

A Gala Program is being planned. Keep this date reserved. Read the details on Center News page in this issue.

Annual Mother—Daughter Luncheon And Fashion Show

PRESENTED BY
THE SISTERHOOD

WEDNESDAY, OCTOBER 27, 1954

12:30 P.M.

Make your reservations for this famous annual event by calling Chairman Mrs. "Hershey" Kaplan, SL 6-8048, or co-Chairman Mrs. Clara Meltzer, PR 2-2049.

Subscription: \$6.50 (including gratuities)

YOUNG FOLKS LEAGUE

POST YOM KIPPUR NIGHT
CHARITY FROLIC

THURSDAY, OCTOBER 7, 1954

9:00 P.M.

Dancing to

MURRAY BAUM'S ORCHESTRA

Refreshments

Minimum Contribution, \$2.00 for members and their guests

Net proceeds distributed among worthy causes

Co-Chairmen, Sid Glick and Morty Pitashnik

SIGNERS OF THE PROCLAMATION ON THE COVER

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Brooklyn Jewish Center Review

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THE AMERICAN JEWISH TRICENTENARY

THREE hundred years ago a group of 23 Spanish-Portuguese Jews who had first emigrated from The Netherlands to Brazil sought refuge in Nieuw Amsterdam, now New York. These were the first Jews to come to these shores. Soon after their arrival, in the year 1654, this band of Jewish immigrants founded Congregation Shearith Israel, the Spanish-Portuguese Synagogue, which has been in existence since its founding. Now the American Jewish community, through its National Tercentenary Committee, has organized celebrations to take place throughout the year to signalize this great anniversary in Jewish history.

One word of caution must be sounded before we enter into this year of Tercentennial celebrations. There have been other countries, like Italy, Germany and Poland, where Jews have lived for many hundreds of years, even before these lands became nations. The Jewish historians there called attention to the length of the Jewish domicile, and celebrations were organized to impress upon the populace the number of years the Jews dwelt among them. The purpose was simply to affirm and secure the rights of the Jewish group, the tacit formula being that length of domicile of an ethnic or religious body was in direct proportion to its rights and privileges within the land in which it lived. If such an objective, or any part of it, be the intent and meaning of the American Jewish Tercentenary celebration, then we Jews are admitting the partial failure of American democracy and are giving expression to a willingness to compromise with its defects.

American democracy, in its accepted

theory, does not make any significant distinction between the native-born and immigrant, nor does it admit greater rights and privileges for an individual or a group by virtue of the greater number of antecedent generations that dwelt in the land.

The Tercentenary is the occasion for the American Jewish community to express, in organized fashion, its gratitude to the Almighty for the blessings of

A Rosh Hashonah Message From President Eisenhower

President Eisenhower issued a Rosh Hashonah message to the Jews of the United States through the Jewish Telegraphic Agency which reads:

On the occasion of the Jewish New Year, my warm greetings go to all Americans of Jewish faith.

For the tens of centuries spanned by the history of the Jewish people, members of your race have given to mankind almost unbelievable examples of courageous devotion to noble principles—to justice, to liberty, to the right of men to worship according to the inner voice of conscience. Such are the principles which can now give the only sure guide to all men as they seek to establish true peace in the world, the peace which common people everywhere long for in their hearts.

From this New Year's Day forward, may the inspiration of your devotion to these ideals give an ever more brilliant light to the path which leads to a real harmony and concord among nations.

freedom and prosperity that have come to it in America; to acknowledge its indebtedness to the Founding Fathers of this nation who in their great wisdom established this democracy on a firm foundation; to affirm its faith in God, the Redeemer, who manifests Himself in all people who seek to destroy tyranny, oppression and inequality.

This anniversary affords us also the perspective from which to evaluate the changes and advances made within the American Jewish community in its 300 years of existence. One of the most significant changes, institutionwise, took place in comparatively recent years. The movement that articulated this change was the Synagogue Center, which is considered a unique product of American life. It is an institution that was fashioned to embrace all aspects of Jewish life—spiritual, cultural and physical. Though another center preceded it chronologically, the Brooklyn Jewish Center was the first Synagogue Center that was able to realize and put into practice the principles and philosophy of the Synagogue Center and consequently to becoming the model for similar institutions throughout the land.

Coincident with the American Jewish Tercentenary, the membership and friends of our Center are celebrating the 35th anniversary of its founding. The two events are closely linked. The younger is the natural and logical offspring of the older.

We rejoice with all American Jewry on our accomplishments during the past 300 years and pray for continued blessings of freedom and spiritual vigor. The words of thanksgiving of the Psalmist are our words—"The lines are fallen to me in pleasant places."

DR. BENJAMIN KREITMAN.

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Dr. Moses Spatt, President; Maurice Bernhardt, First Vice-President; Frank Schaeffer, Second Vice-President; Fred Kronish, Treasurer; Harry Blickstein, Secretary; Harold W. Hammer, Administrative Director; Israel H. Levinthal, D.D., D.H.L., D.J.T., Rabbi; Benjamin Kreitman, D.H.L., Rabbi; Mordecai H. Lewittes, Rabbi, in charge of the Hebrew and Religious Schools.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

A YEAR OF ANNIVERSARIES

THIS is a year of notable anniversaries. With the approach of Rosh Hashonah American Jewry will begin its celebration of the Tercentenary of the first Jewish settlement in the United States. Throughout the length and breadth of our land, this 300th anniversary of Jewish life in America will be fittingly commemorated. We will be reminded of the Jew's achievements here, of his contributions to the advancement of every phase of American life, and of the important role he has played in the life of our Jewish people.

This year, too, we of Brooklyn will commemorate the thirty-fifth anniversary of the existence of our own beloved institution—the Brooklyn Jewish Center. Though this marks a brief span in the history of Jewish life in America, nevertheless we may say in all humility that it represents a notable achievement in the life of the American Jewish community. As one who was intimately connected with the Center from its very birth, I can truthfully state that our institution was a pioneer in a movement that has enriched the religious and cultural life of our people, and that the role it has played in these 35 years has meant much in the growth and development of American Jewry.

The year 1954 marks also the fiftieth anniversary of the death of Israel's illustrious son, the immortal leader of modern Zionism, Theodor Herzl. In a prophetic spirit, he told us, at the first Zionist Congress that world Jewry was then laying the foundation of the coming Jewish State; and he also assured us, a few years before his untimely death, that fifty years hence the Zionist hope would be realized and a Jewish State would be established. This prophecy, we gratefully record, has come to pass. American Jewry has had a glorious share in the fulfillment of that dream, and it seems that a Divine Providence guided the first Jewish group to New Amsterdam to

fashion a community that should fulfill its historic destiny.

We hope, please God, to commemorate in fitting fashion these historic events. Above all, we shall strive to emphasize the yet greater role that we and all American Jewry must play, if these 300 years of Jewish life in this land are to have significant meaning.

American Jewry has now matured. It realizes that it has a grand opportunity to create a Jewish life on the American soil that shall rival our golden eras in the past. It is a challenge that all of us must meet, and I pray that the approaching Holy Days may inspire us to accept the challenge with courage, with understanding and with determination, so that we may indeed fashion a Jewish life of thought and deed that shall be worthy of our glorious past.

May the coming year see our hopes and prayers fulfilled. May this year find our own Brooklyn Jewish Center once more in the forefront of the workers in the vineyard of the Lord, and may it once more assume the leadership which it en-

CENTER TO CELEBRATE 35th ANNIVERSARY

MR. MAURICE BERNHARDT, first vice-president of the Center, was appointed chairman of the Thirty-fifth Anniversary Committee at the last meeting of the Board of Trustees. The committee is preparing an excellent program for a gala anniversary celebration on Monday evening, November 22, and urges all members to reserve that date and join in this festive occasion to mark a new milestone in the Center's history, and to pay tribute to our beloved spiritual leader, Dr. Israel H. Levinthal, on his completion of thirty-five years of distinguished service in the Center's pulpit.

Professor Louis Finkelstein, Chancellor of the Jewish Theological Seminary, and Mr. Richard Tucker, celebrated Metro-

The Holy Days Pictured and Described

The High Holyday sketches and descriptions which begin on the opposite page are taken from an old album produced by the late Enrico Clicenstein, a noted artist, and Alexander Dushkind, now on the faculty of the Hebrew University. It was published in 1933 by L. M. Stein in Chicago under the title, "The Tree of Life," and contains illustrations and explanations of all the Jewish holydays, as well as poems written by Mr. Dushkind characteristic of the holydays and festivals. This is a lovely and informative work which merits revival and new popularity. The "Review" is glad to reacquaint its readers with it.

joyed for so many years in this consecrated task to strengthen and to develop our faith and our ideals.

Israel H. Levinthal

politan Opera star, have already accepted the Center's invitation to participate in the evening's program. The presentation of special awards to the Center's founders or their children, and to members who have been affiliated with the Center for twenty-five years or more, will be another important feature of the program. Refreshments will be served in the Auditorium. There will be no solicitation of funds.

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ראש השנה

The Jewish New Year (*Rosh Hashanah*) comes in the early fall. It is at this time that the rainy season begins in Israel. Throughout most of the spring and all of the summer no rain whatever falls there, and upon the autumn rains the future of the crops and the welfare of the land depend. The autumn is therefore the natural beginning of the year in Israel.

To the Jews *Rosh Hashanah* has come to mean the Day of Judgment (*Yom Ha-Din*), the day on which the coming year's fate is decided for human beings. In the prayers of that day God is represented as a Shepherd who blows his *shofar* (ram's horn) to gather

his flock and decides the fate of each of His sheep. In like manner the destinies of all human beings are decided, some for evil and some for good. The primitive, simple musical instrument, the *shofar*, is blown. The sound of the *shofar* is not only the ancient call to assembly, but is also symbolic of the call to battle against evil inclination, the *yetzer bara*.

According to Jewish folklore, "there is an Eye that sees, an Ear that hears, and all our deeds are recorded in the Book of Life." On the New Year Jews therefore greet each other with the words "*Lesbanah Tovah Tikatevu* . . . May you be inscribed for a good year."



יום כפור *Yom Kippur*, the Day of Atonement, is considered the holiest day in the Jewish calendar. It is the last of the *Yomim Norayim* (Awesome Days), and comes at the end of the penitential season, the season for prayer and repentance which begins with the first day of the Jewish month of *Elul*. Throughout the month of *Elul*, *Selichoth* (prayers for forgiveness) are chanted in the synagogue every midnight. On the first day of the following month, *Tisbri*, occurs *Rosh Hashanah* (New Year), followed by the Ten Days of Repentance (*Asereth Yemei Teshuvah*). This is the season not only for special prayers, but also for stressing humility and contriteness of heart. During these days each man is enjoined to forgive whatever grievance he may have against his fellow men. *Yom Kippur* is on the tenth day of the month of *Tisbri*, and is the climax of that "awesome cycle." The Bible calls *Yom Kippur* the Sabbath of Sabbaths.

The first of the *Yom Kippur* prayers is the melodi-

ous *Kol Nidre* (All Vows), which is chanted three times, each time louder and more fervently. The origin of this prayer is not definitely known. It is sometimes associated with the Marranos, or secret Jews, of Spain, who were forced to make promises and vows contrary to their concealed religion, and for these they asked forgiveness on *Yom Kippur* eve.

The *Machzor*, the book containing the "prayer cycle" for *Yom Kippur*, is voluminous, and contains many chants and poems written in ancient times and during the middle ages. It contains the great *Vidui*, or public confessional, with its constant refrain "*Al Chet She-chatau* . . . For the sin which we have sinned" . . . including a formal alphabetical listing of all forms of transgression. In the afternoon is read the prophetic book of *Jonah*, recounting God's forgiveness of the sinful city of *Nineveh* after its inhabitants had repented. The final prayers of the day are called *N'eelab*, the Closing of Gate, referring to the "heavenly gates" of mercy and forgiveness.



סוכות

Succoth (Tabernacle) is a festival replete with fragrance and beauty. It is the feast of thanksgiving which follows the *Yomim Norayim* (Awesome Days), and occurs at the time of the ingathering of the crops from the fields and of the fruits from the trees. It is therefore called by various names; the Feast of Booths (*Succoth*), the Feast of Ingathering (*Chag Ha-asif*), and the Feast of Rejoicing (*Z'man Simchatenu*). It is one of the three pilgrimage festivals (the others being *Pesach* and *Shavuoth*), when Jews in ancient Palestine were commanded to make pilgrimages to the Temple in Jerusalem.

The symbols of this festival are the *Succab*, or booth, covered with green branches, and the fruits of Palestine. These fruits are typified by branches of the palm and myrtle trees and by willows of the brook, which together form the *lulav*; also by the fruit of the citron tree, the *etrog*. The fragrant fruits and boughs are carried during the synagogue

services of the festival in stately processions, the *bakofoth*; each man carrying his *lulav* and *etrog* and waving them in all directions as he pronounces the benediction.

The *Succab* is symbolic of the booths which vintners constructed in Palestine in the vineyards during the grape harvest. It is also symbolic of the booths in which our ancestors lived while wandering in the desert from Egypt to Palestine. Lastly, it symbolizes the frailty of life—particularly of Jewish life, which, though frail, is eternally renewed.

Jews eat in the *Succab* during the eight days of the festival, and in good weather also sleep there—as a reminder of the historic wanderings of their people, and also as a means of teaching themselves humility and reverence.

According to Jewish folklore, the classic ancestors of Israel come as invisible guests (*Ushpizin*) to dwell in the *Succab* and to participate in Jewish hospitality; particularly Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon.



שמחת תורה

Simchath Torah (Rejoicing in the Law) is the festival which comes at the end of the *Succoth* season of thanksgiving. True to his ethical genius, the Jew connected rejoicing in nature's harvest (*Succoth*) with his spiritual harvest, the Torah. The carnival spirit which was expressed among other ancient peoples during this glad harvest season, the Jew thus converted into a feast of rejoicing in the Torah. The day is given over to boisterous merrymaking, drinking and dancing, while lengthy extracts from the Torah are read in the synagogues. The special chants of that festival refer to Torah as light, as joy, and as being more precious than pearls and fine gold.

During each Sabbath of the year a portion (*Sidrah*)

of the Five Books of Moses is read. On *Simchath Torah* the reading is completed and is begun again; the last portion is read by one especially honored as the Bridegroom of the Law (*Chatan Torah*), followed immediately by the reading of the very first portion of the Bible by one honored as the Bridegroom of the Beginning (*Chatan Bereshith*). Many other portions are read, everyone being given the opportunity to participate in the public reading of Torah; this includes even the young children. During the service there are processions (*Hakofoth*) in which the Scrolls of the Torah are carried, the children also marching in the processions with colored flags bearing inscriptions of Bible verses.

Last June Rabbi Levinthal preached a sermon which created wide interest and brought many requests for its publication. Since the REVIEW suspends during the summer months, the text of this address could not be printed until this issue. It follows:

THE Bible is the oldest of our literary creations, and yet it is so new and so modern in its outlook and in its message. This Sabbath's Torah reading, which tells of an event that occurred when Israel wandered in the wilderness, is an excellent example of this truth. It portrays for us a character, who is not a stranger on the world scene even in our day.

We read of a rebellion, an open attack, against the leadership of Moses, led by Korach and his cohorts of two hundred and fifty men. It was not the first time that Moses faced a disgruntled, complaining mob. But there was a difference between this opposition, and all previous ones. The latter came from the masses, the erstwhile slaves, who could not appreciate the gift of freedom which Moses brought to them. Korach and his associates were of a different type. Korach himself was a leader of his tribe, one of the attendants of the Holy Ark. His associates are described in this very portion as the "princes of the congregation, the elect of the assembly, men of reputation." The Rabbis add that "their names were known far and wide." The question naturally arises, how could such men be influenced by Korach to rise against the great and selfless leadership of Moses? What was the secret of Korach's power to have enabled him to win such a following? Could they not perceive the difference in the characters of Moses and Korach?

What we see in this ancient tale is a portrait of a demagogue and a detailed account of how the demagogue works. The portrait is true not only of the Korach of ancient days, but of every demagogue in every land, in every age, down to the very present. It shows us the powers he possesses, the methods he uses which enable him to draw to himself many people and win their blind adherence.

Korach was endowed with the first prerequisite of the demagogue. "He was a *piké'ach*, say the rabbis, he was

shrewd—not wise, not learned, merely shrewd; and it was not ordinary shrewdness that he possessed, but *baya piké'ach b'rishoso*, "he was shrewd in his wickedness," so shrewd that people could not perceive the wickedness of his intent, of his unbridled lust for power.

Nowhere was that shrewdness displayed as effectively as it was in his speech. He could manipulate words in such a manner and make use of popular slogans so as to belie their real meaning and purpose, and in this fashion win the allegiance of the unsuspecting, even among the better class in the community. The rabbis describe this trait in their own unique fashion. The story of Korach in the Bible begins with these words: *Vayikach Korach* "And Korach took," but it does not state what he took. The sages noticed this strange expression, and they explain that the word *Vayikach* in this instance means, "And Korach took in—drew unto himself, *meshichas devarim*, through the power of words, so that even the great in Israel and men of the legislative courts were drawn to him." Aye, this is the woeful truth, that the demagogue, through the cleverness of his tongue, can draw people who are emotionally and blindly attracted by that deadly instrument.

The demagogue has another trick at his disposal. He wraps himself in a cloak of sanctity. Nay, he tries to prove that he is more pious or more patriotic than anyone else. Korach was master of this technique. The Biblical passage preceding this tale speaks of the command to the Israelites that they place the *tzitzis*, the fringes of blueish thread, on the four corners of their garment. The Rabbis, in their comments, tell us, "Korach wrapped himself in a garb that was *kulo techeles*, that was all blue," and appeared in this fashion before Moses and the people. It was not just to pose a legal question whether such a garb also required the prescribed fringes, but rather to show how extremely religious he was—aye, far more than Moses himself! This "holier than thou" attitude has

A Biblical Portrait Assumes A Topical Significance

A DEMAGOGUE OF THE SCRIPTURES

By DR. ISRAEL H. LEVINTHAL

been the stock-in-trade of every demagogue throughout the ages.

This characteristic goes further. The demagogue wants you to believe that he is fighting for your interests, that his sole concern is the welfare or protection of the people, that he, more than anyone else, is defending this cause. *kol bo'edab k'lam kedoshim*, "All of the congregation, all of them are holy," he says to Moses and Aaron, "why then do you raise yourselves above the people?" How innocent all this sounds, how high-minded he appears to be! He is the defender of all the people—they are just as holy as Moses and as Aaron! Mind you, Korach speaks thus to Moses, who was the humblest among his people, who uttered the hope "Would that all the people were prophets," and who was the first to convey to the people God's command: "Be ye holy, for I the Lord, your God, am holy!" But how useful that charge is, and how effectively it serves his purpose to fool the people and to make them believe that he is their advocate, fighting their cause.

Look further at the Biblical portrait. Korach mastered the shrewd use of the half truth, a technique known to every demagogue who succeeded him. And he used this device with a recklessness and cruelty that becomes the model for all later demagogues to follow. Desiring to overthrow Moses, and in the confusion that would follow, to seize power over the people, he tells them a story which he invented: "There was a poor widow. She possessed but a small tract of land. When the first fruits appeared in the field, Moses came to her and bade her to bring them to the priests, and when the time came to cut them down, he appeared again and ordered her not wholly to reap the corners of the field nor to gather the gleanings of the harvest, but to leave them for the poor." And thus he continued to describe the terrible plight of the widow. "All this," he cried out, "Moses enacted himself not for your welfare, but

to enrich himself and his brother, the priest."

Disregarding the human purposes of these laws, cleverly perverting their meaning and thus making them appear as oppressive injunctions which Moses and Aaron invented to serve their own individual interests, he succeeds in alienating the people from their rightful leaders and ensnare them into blindly upholding his banner of revolt. No method seems to be too low for him to adopt, no means too cruel for him to use to achieve his goal. He was master in this use of the half-truth that served so well every future demagogue.

The biblical story concludes in a happy vein. The Bible tells us that the earth opened its mouth and Korach and all his associates "descended alive in hell, and the earth closed over them." An interesting discussion ensued among the Rabbis as to the ultimate end of this demagogue and his followers. Emphasizing the words "they descended alive into hell," one Rabbi wisely warns us that *chayim bem v'kayamim ad acshbav*, "they are still alive and exist to this very day!" And R. Eliezer confirms this statement and warns: *Pasid lavo bem asidin la-alos*, "they will arise again in the years to come!" How true these predictions were. How often did these Korachs arise from the netherworld to plague peoples and nations! To this very day, even in our own blessed land, we see them trying to better their instruction and to outdo Korach himself.

How then to protect ourselves from these false defenders of the people? What should our attitude towards them be? The Torah story gives the answer. Moses too, the rabbis tell us, was puzzled how to handle the situation. His first reaction was to appease Korach and his group; to try, in a nice way, to win them over as friends, *Holach Moshe P'faison*. "Moses proceeded to appease them." But see what happens: *Miyad omdu k'negdo*, "No sooner did he come near to them, when instantly they rose to attack him more viciously;" *bayu makdimim P'daber ito kasbos*, "before he could even open his lips they pounced upon him with even stronger attacks!" What a warning this is to all freedom-loving people for all time. To endeavor to appease the demagogue is no solution. He becomes more dangerous and more daring with every

THE TRUMPET AT HIS LIPS

By Israel Zangwill

Theodore Herzl — In Memoriam

FAREWELL, O Prince, farewell O sorely-tried!

You dreamed a dream and you have paid the cost:

To save a people leaders must be lost,
By friends and foes alike be crucified.

Yes 'tis your body only that has died.
The noblest soul in Judah is not dust
But fire that works in every vein—and must

Re-shape our life, re-kindling Israel's pride.

So we behold the captain of our strife:
Triumphant in this moment of eclipse;
Death has but fixed him in immortal life,
His flag upheld, the trumpet of his lips.

And while we, weeping, rend our garment's hem,
"Next year," we cry, "Next year Jerusalem."

—Written July 4, 1904,
the day after Herzl's death.

such attempt. The tragedy, however, is that people have not learned this simple lesson. And often, even the best of the community try to appease them and hesitate to oppose them effectively. Aye, the masses are still hypnotized by all those devilish tricks that Korach used so effectively. They see only the superficial, and cannot distinguish between genuine truth and the falseness masquerading as truth.

Moses finally addresses the Israelites and says to them: "*Boker*, in the morning and the Lord will make known who is for Him." The rabbis are once more puzzled by this statement. "What did Moses mean by telling them *Boker*? Why did he emphasize the words that *in the morning* they would discern who is the rightful leader?" Their answer is both meaningful and beautiful. "The morning represents the dividing line between the darkness of the night and the light of the day, a distinction and a division which God had made when he fashioned the world. Man, too, must learn to see the distinction. He dare not compound day and night." Man must learn to

recognize the difference between the forces of darkness and the forces of light, between falsehood and truth, between injustice and righteousness. He must learn to see the actions of demagogues with the eye of reason and not through the blindness of emotion and passion. And seeing the falsity of their pretensions, they must oppose and denounce them with all the strength at their command.

In that way alone will demagogues lose their power and their influence, and in that way, perhaps, the optimistic prediction of R. Akiba may come to pass—*eno asid la'alos*, "that Korach and his followers will never again arise from the netherworld," so that mankind may never again be plagued by those forces of evil that have wrought such misery in the past. Only through the clear perception of light, the light of truth and justice, can the future welfare of mankind be assured.

20-Volume History of the Jews Announced

TWO LARGE projects for the writing and publication of Jewish historical works have been announced in Jerusalem. One will be a five-volume history of the Jews of Russia, edited by a committee of scholars headed by Ben Zion Dinur, Israeli Minister of Education. The other will be a twenty-volume history of the Jewish people from ancient times to the modern era, to be published simultaneously in Hebrew and English.

The plans for the history of Russian Jewry were outlined by Mr. Dinur, who declared that important documents and historical evidence of that disappearing Jewish community have been concentrated for the purpose.

Dr. Abraham A. Neuman, president of Dropsie College in Philadelphia, described the second project. He said the 20-volume work is being financed chiefly by Alexander Gurevitch, of Israel, and Theodore Sondov, president of Jewish History Publications, of New York. The history of world Jewry will be edited by two boards of scholars. One board here will be headed by Prof. Moshe Schwabe, of the Hebrew University; an American board will include scholars from the University of Pennsylvania, Dropsie College, Harvard University and Hebrew Union College—Jewish Institute of Religion of Cincinnati.

THE SHABBOS LOOK

By BERTHA ZELDA BECK

HE HAD straight blond hair and freckles and he looked as if all his ancestors had come from County Cork in Ireland. His name was Michael. You expected it to be Michael Halloran. It was Michael Cohen.

He attended the local yeshivah, from nine in the morning until four thirty in the afternoon. Public school-minded mothers shook their heads at him, pityingly. "Long hard, hours," they whispered, "for such a little, thin boy."

When he wasn't carting a load of books—he had a Hebrew grammar, Genesis, and another Hebrew book beside his English arithmetic, reader, speller and a raft of notebooks and a giant pencil case—when he wasn't loaded down with all of these, then of course, he carried his pitcher's glove. And if you dared say one word against the Dodgers you took your life into your hands.

As soon as he started going to the yeshivah he developed a new habit. He was the *shabbos* policeman. This began in a minor way one Friday when he announced to his mother that he'd like to eat *gefulte* fish. His Hebrew teacher had told his class that Jewish people always ate *gefulte* fish on Friday nights. A few weeks later he insisted on having chicken soup with noodles every Friday night.

He was so skinny and pale; his freckles stood out on his skin as if they were fluffed up. He liked meat and *gefulte* fish and chicken and chicken soup. His mother lectured him on the value of a complete diet and the virtue of learning to like everything. He suffered the lectures with his eyes on his pitcher's mitt; and then to prove he loved her, and in spite of them, he promised to eat *chalah* on *shabbos* if she'd bake *chalah*. His teacher said nothing was like somebody's mother's *chalah*.

At first his mother thought everything he said was cute. Up to this point tradition had played no part in Helen's life. It was her husband, Harry, who believed the boy ought to get an all round education, including Hebrew.

Helen was easy to get along with; besides, she was going to have a baby very soon and was not in the mood for arguing. Since Michael was a poor eater all week she gave into everything he asked for Friday night. Soon he insisted on having the candles lighted. "You must

bless the candles and the house, Mommy," he said decidedly, coming home from school one Friday afternoon earlier than usually because it was winter and the days had grown shorter. Helen's mother used to light candles on Friday nights and Helen still had the old brass candlesticks with the little knobs and the crooked base. They took a lot of polishing. Michael was glad to help.

Michael's interest in the *shabbos* grew more and more perplexing because you'd never believe it, looking at him. He appeared so much the traditional Irishman. One Friday, he insisted that neither Helen nor Harry turn on any lights on Friday night and all day Saturday. "My teacher says—" (that had become his opening sentence every Friday) "the sabbath is a day of rest. You're not supposed to cook. You're not supposed to turn on lights and turn off lights. You must put them on before you light the candles on Friday night and leave 'em burning until it's night and the stars come out the next day."

Helen got a hot plate for the top of the oven. Everywhere she turned she met Michael's eyes with the *shabbos* look in them. She often wondered if there was anything about her private life that his teacher didn't know. Helen wondered if he thought they might actually be non-Jews.

She refused to let anything upset her. "I'm not going to have a neurotic daughter," she told Harry. (She didn't want another son. She wanted a sweet, placid child she could understand.)

Michael must have told his teacher about her going to have a baby. All the other mothers had come to school for open school day but she hadn't gone. She'd explained to Michael that she hadn't felt fit to go.

And then on another Friday night he laid down the law to Harry. "You don't have to go to work on Saturday," he said, his mouth full of chicken noodle soup, "so why don'tcha take me to the synagogue instead of sleeping all morn-

ing?" He had the air of a neglected—and indignant—child.

After Michael had gone to sleep that night Harry said, "I've got to humor the kid, don't I? We don't want him getting any kind of a complex, now, when he's expecting a baby sister. We don't want him getting jealous, or anything."

The next morning Helen told Michael that Harry would take him to the synagogue. "I know already," Michael said. "You don't have to tell me, Mommy."

"But—how?"

"My teacher says that when you want something you just have to pray. Why don't you pray sometimes, Mommy?"

She couldn't tell him she didn't know how to pray. Oh, she knew words in the formula for prayer. But they weren't her words.

"I'm not going to the synagogue with you and Daddy," she said.

"You can pray at home," he told her. "My teacher says God is everywhere, so He's with you here too."

Later she watched him go off, dressed in what he called his *shabbos* clothes. He had socks he wore only on the *shabbos*, and one special shirt. She watched him down the street and she felt lonely. Saturday had been going-out day for her and Harry. They'd always left Michael with a baby sitter and gone off swimming or playing golf or just taking a long ride into the country.

Michael was vigilant all that afternoon. Harry didn't dare steal a smoke. No match. No light. Only rest and reading and a walk in the neighborhood. For Michael too, of course. Not even playing baseball in the school yard. The pitcher's mitt lay unused in the bottom drawer.

Just before sundown Helen began to feel strange stirrings and knew this was the time she must rush to the hospital

(Continued on page 35)

WHEN Israel sent a group of athletes to the Helsinki Olympic Games in July, 1952, the occasion not only made international sports history, but stirred up interest among its own youth.

Accepting an invitation to compete in the Second Asian Games in Manila last May, a fund-raising effort in Israel by the Olympic Committee netted funds to send a group of four people to the once-in-four-years event, namely Dr. M. Harnick who acted as Chief of the Delegation, and these athletes: Mrs. Ahuva Kraus, a high-jumper; Yoab Raanon, a diver, and Dov Ben Dov, a rifle marksman. Mrs. Kraus won the gold medal in the high jump event with a leap of 5 feet 1 and $\frac{1}{8}$ inches; Yoab captured first place in the 3-meter highboard event and second place honors in the 10-meter highboard competition; Dov Ben Dov won third place in the free rifle competition in addition to two fourth places in the small calibre shooting.

Lack of funds prevented a larger Israeli sports squad from making the trip to Manila. The Israeli basketball team, which placed fifth in the European championships a year ago, and which lost to the American cagers by a two-point margin at the Fourth World Maccabiah Games held at Ramat Gan last September, had been rated an excellent chance of taking first place honors in the Asian Games. However, the financial problem was constantly cropping up and this also prevented the soccer team, weight-lifters, boxers, wrestlers and swimmers from coming along.

From all reports, Israel's four-man delegation—the smallest on the grounds—received the most applause during the parade of athletes on opening day. Following the games, Israeli's squad joined Indonesia in giving blood to the Philippine Red Cross Bank. Newspapers showed front-page photos of the blood donors under captions like, "of such gestures are the foundation of international understanding and brotherhood among neighbor nations forged."

In the athletic events in which the Israeli athletes competed they were high up in point-scoring. Mrs. Kraus was a newcomer to track and field circles but

a champion nevertheless. Both Raanon and Dov Ben Dov had enjoyed the benefits of Olympic and Maccabean competition.

Following the games, the Indian Minister held a reception at his home attended by the Israeli delegation. Social columnists, in reporting the event for the Manila newspapers, made special note of the Israeli costume worn by the champion high-jumper, Mrs. Kraus, a full-sleeved red blouse and black skirt with colorful borders. The Israeli delegation was also honored by the Jewish Community of the Philippine Islands, which celebrated the national independence day with a party. This affair was also attended by Mr. Ernest Simke, the Israel Consul to the Philippine Islands, and his wife.

That Israel is fast making itself known in sports society throughout the world is most evident. Its official handball

Israel's Athletes Gaining Increasing World Prominence

A REPORT ON ISRAEL SPORT

By BARNEY AIN

team played a series of matches last June in various Holland cities. Its Davis Cup tennis players are presently in mid-Western colleges, where they are picking up valuable tennis pointers. Its soccer team has just finished a series of eleven matches in South African cities, witnessed by more than 100,000 people. In attendance at one of these events in Johannesburg was Danny Kaye. In throwing out the soccer ball Danny said, "I hope both teams win." Israel's crack basketball quintet is currently being booked for a series of cage matches in Canada and the United States. One such game may include the Brooklyn Jewish Center aggregation. Another New York City possibility for a match is the Jewish Community House of Bensonhurst.

The next stop for the Israeli athletes is the Melbourne Olympics in 1956.

ISRAELI CHAMPIONS IN ASIAN GAMES



The Israel Delegation at the Second Asian Games held in Manila last May. Marching into the Stadium is the flag bearer, Dr. M. Harnick, followed by Yoab Raanon, the Diver, Mrs. Ahuva Kraus, the High-Jumper, and Dov Ben Dov, the Sharpshooter.

"WHENEVER God sends me a human being . . . not a heart beat, not a look escapes me."

So said the famous "Queen" of Berlin's literary society, Rachel Levin, friend of princes and poets. There is an American woman who might have uttered the same words. She was Penina Moise, the "Queen of Charleston," as her friends used to call her. But there is a difference between the two women. Rachel Levin felt estranged from her faith all her life and came back to it only on her dying bed; Penina Moise, the Charleston girl, was an ardent Jewess all the days of her life.

On Friday afternoons the writers, poets, composers and intellectuals of Charleston used to meet in the modest living room of Penina Moise and crowd round the slight girl who was neither rich nor beautiful. Penina had to wear a green eye shade to protect her luminous eyes which had been ruined in her early youth by too much reading and too much of that fatal embroidery work then considered a "must" for women. She was almost blind for more than 25 years. But despite this, there she was in her antique rocker in the midst of her friends, smiling, discussing, judging all the matters of common interest.

Penina Moise was born in Charleston in 1797. Her parents had come from Alsace-Lorraine and seemed to have brought with them something of the grace and culture of French living. Penina herself might have been a French *demoiselle*, with grace and gayety, wit and lightness of spirit. As long as she could remember she had written stories, essays, poetry. Soon she became one of the popular writers of the south. Most of the fashionable magazines, such as *Godey's Lady's Book*, the *Home Journal*, frequently published her contributions. She had her own column in the local newspaper the *Charleston Courier*. In 1833 she published a book of poetry titled "Fancy's Sketch Book." It is a rare book today, a collector's item, though not one we would class as a great work.

However, there is one deeper note among all these clever, but average thoughts. In her early youth, in 1820, when she was no more than 23 years old, Penina heard of the persecutions of the Jews in Europe. It was then that, with all the intensity of her overflowing heart,

QUEEN PENINA MOISE OF CHARLESTON

she urged the persecuted to come to the then unrestricted shores of America. While in Germany the ugly *Hep-Hep* sounded, Penina like her fellow-American, Emma Lazarus in a later year, recognized the historic role of the United States as a refuge of the persecuted:

*Oh, not as strangers shall you
welcome be*

*Come to the homes and bosoms
of the free!*

Despite these literary successes, Penina's life was by no means an easy one. Her father died when she was 12 years old, and decided to take care of her mother and sister. Perhaps this is the reason why Penina never married, though she had tempting proposals. When her sister married and left Charleston, there was no one but Penina to nurse her ailing mother. She did so with devotion. After some years however, her sister returned to Charleston, widowed and almost penniless. It was then that Penina had the happy inspiration to establish a school for general studies together with her sister and a young niece. They called the school "The Trio," and it proved very successful. Her numerous pupils remembered her wise and cheerful ways to the end of their lives.

Perhaps it was this school that moved Penina to become interested in the main problem of the Charleston Jewish community: the religious education of Jewish children. Here she seems to have lived with her beautiful friend, Rebecca Gratz, of Philadelphia. Since there were no text books for Jewish Sunday schools available, Penina wrote to her friend and asked to send her "Written Lessons." In this way she was able to attain Rebecca's educational aim: Her pupils learned "Religion and good manners."

Later, Penina's own life was darkened by the tribulations of age. In 1854, yellow fever came to Charleston. Penina went from bedside to bedside in the hospital, cheering the sufferers without any fear of contracting the fatal illness. Then came the Civil War, and Penina's family

A Unique Personality in American-Jewish History

By DR. BERTHA BADT-STRAUSS

moved to Sumter. But she returned to Charleston as soon as possible.

In all these years she had kept up her writing; and when the long sleepless nights came to her aging years, she had her large slate and some chalk under her pillow and tried to jot down whatever thoughts came to her restless mind. In the mornings her young niece had to decipher her almost illegible notes and transcribe them.

This was an undefeated life, like that of Helen Keller's in our day. It was crowned by the love of her fellow-citizens from beginning to end. Her kindness was widely known that mothers used to bring their babies for Penina to bless, and young couples to her to be welcomed. In her last years her friends and the numerous admirers in Charleston called her the "Mother of Charleston." And that was Penina's finest name.

YOM KIPPUR 5715

In the Spirit of the Holy Day Season . . .

We appeal to you to contribute generously to our Kol Nidre Fund. This Fund is used to sustain and to advance the work of the Center, particularly in the field of Jewish education among the young and old of our community.

Please send your check, made payable to the Brooklyn Jewish Center.

NEWS OF THE CENTER

NEW YEAR GREETINGS TO MEMBERS

On the eve of the Jewish New Year 5715 the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5715 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevnu!

Dr. Moses Spatt, *President*
Maurice Bernhardt, *1st Vice-Pres.*
Frank Schaeffer, *2nd Vice-Pres.*
Fred Kronish, *Treasurer*
Harry Blickstein, *Secretary*

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of

our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5714 and hopes for an even more successful season in 5715.

With best wishes for a *Shono Tova Umeskua*.

Mrs. Frank Schaeffer, *President*
Mrs. Israel Kaplan,
Mrs. Julius Kushner,
Mrs. Benjamin Markowe,
Vice-Presidents
Mrs. Joseph Levy, Jr., *Treasurer*
Mrs. Harold Brown, *Fin. Secy.*
Mrs. Ira Gluckstein,
Mrs. Bernard Mattikow,
Recording Secys.
Mrs. Emanuel Davis, *Social Secy.*

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

HAROLD W. HAMMER,
Administrative Director.

High Holy Days Services Schedule

Rosh Hashonah Services in Main Synagogue and Auditorium

We are anxious that our services shall be decorous and inspiring. We therefore ask the earnest cooperation of all who will attend.

Services for Rosh Hashonah will be held on Monday and Tuesday evenings, September 27th and 28th at 5:40 o'clock and on Tuesday and Wednesday mornings, September 28th and 29th at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:35 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:05 o'clock, and we would like the service to close at 1:15 o'clock.

High Holy Day Sermons In Main Synagogue

The sermons will be preached on both days of Rosh Hashonah at 10:35 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashonah.

Rabbi Kreitman will preach the sermon on the second day.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate In Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashonah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the personal

leadership of Mr. Sholom Secunda, Music Director of the Center.

In the Auditorium services will be conducted by the Rev. Max Hoeflich.

Holy Day Sermons in the Auditorium

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashonah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur Rabbi Kreitman will preach before the Neilah services.

Candle Lighting During High Holy Days

Candles will be lit on Monday and Tuesday evenings, September 27th and 28th (Rosh Hashonah) at 5:35 P.M.

On Yom Kippur, Wednesday evening, Oct. 6th, candles will be lit at 5:05 P.M.

Junior Congregation Services

The Rosh Hashonah services in the Junior Congregation will be held on Monday and Tuesday, September 27th and 28th at 10:00 A.M.

The Kol Nidre services will be held on Wednesday evening, October 6th, at 5:30 P.M.

The services on Yom Kippur will be held Thursday morning, October 7th at 10:00 A.M. and 3:30 P.M.

Yom Kippur Services in Main Synagogue

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Wednesday evening, October 6th at 5:15 o'clock.

Yom Kippur services will begin on Thursday morning, October 7th at 7:30 A.M. The Yizkor service will be held at 11:10 following which Rabbi Levinthal will preach.

Yom Kippur Services in Auditorium

The following schedule of services will prevail at the services in the Auditorium.

Kol Nidre Services—Wednesday evening, October 6th at 5:30 P.M.

Yom Kippur Services—Thursday, October 7th, will begin at 7:30 A.M. Torah Reading will be at 10:10 A.M., Yizkor services will begin at 10:50 A.M., Mincha services will be held at 2:55 P.M. The sermon will be delivered at 3:40 P.M. Neilah services will begin at 4:15 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Thursday morning, October 7th in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

Children's High Holy Day Service

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Hebrew School, Center Academy and Sunday School. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashonah at 11:00 A.M., Yom Kippur at 12 Noon.

Daily Services

Morning services at 7 and 8 A.M.
Mincha services at 5:40 P.M. followed by Maariv. (E.S.T.)

Sabbath Services

Kindling of Candles—6:35 P.M.
Sabbath Services commence at 8:30 A.M.

Sidra, or portion of the Torah:
"Nizabim"—Deut. 29:9-30:20.

Haphtorah Reading: Prophets—Isaiah 61:10-63:9.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Mincha services at 6:00 and 6:35 P.M.

Junior Congregation Meets Every Saturday

Junior Congregation services are held every Saturday morning in the Beth Hamedrash at 9:45 o'clock. All Center children and children of our Hebrew and Religious Schools as well as children from our community are invited to attend these delightful and inspirational services.

Holiday Gym Schedule

The Gymnasium and Baths will be open Monday afternoon, September 27th for men and boys from 1-4 P.M., will be closed Tuesday and Wednesday, September 28th and 29th for the Rosh Hashonah holiday and will reopen on Thursday morning, September 30th for women at 10:00 A.M.

THE YOUNGER MEMBERSHIP

THIS year, we have broken with time-honored tradition and scheduled our regular meeting nights for Wednesday instead of Tuesday. We hope that this change, brought about mainly to permit our girls to have the benefit of a full gym night on Tuesday, will serve its purpose and that all of our members will have an opportunity to more fully enjoy the facilities of our Center.

* * *

Our Program Committee has been hard at work all summer planning interesting, entertaining and informative programs for the coming year. As has been our custom each year our fall program will be devoted to orientating our members as to all of our activities, interest groups and other functions of the group. We hope you will be able to attend and plan to participate actively in the Young Folks League. You are urged to watch the weekly *Bulletin* for the schedule of events of our group.

* * *

Each year, members of our group are afforded the opportunity of conducting the morning services at the Center on Shabbat Shubah, which this year comes on Saturday morning, October 2nd. We have always considered this event one of the highlights of our program. Members of our group will conduct the entire service, including the delivery of the sermon. A Kiddush will follow in one of the social rooms. Every member is urged to come at 9:30 to take part in this significant occasion, and be seated together in a special section reserved for us. Our chairmen this year are Al Glickman and Morton Pitashnick.

* * *

As is our custom, we will usher in the New Year with our traditional Post-Yom Kippur Night Charity Frolic on October 7th at 9:00 P.M. Murray Baum and his orchestra will provide the entertainment and music. Refreshments will be served.

Because of previous sellouts, we must limit attendance to members and their guests. As usual, net proceeds will be distributed among various worthy causes.

Admission will be by a \$2.00 contribution, and members will be asked to show their membership cards.

The Officers and Executive Board of the Young Folks' League extend to each of you our best wishes for a Happy New Year. May the coming year bring to you good health and a fulfillment of all your wishes.

* * *

Schedule of Regular Wed. Night Meetings

Sept. 29 — There will be no meeting scheduled because of the holidays.

Oct. 13 — Orientation Night.

Oct. 20 — Simchas Torah Festival.

Oct. 27 — Election Forum.

Special Events

Sat., Oct. 2 — YFL Sabbath.

Thurs., Oct. 7 — Post-Yom Kippur Night Charity Frolic.

Sun., Oct. 24 — UJA Dance at Garfield Temple.

Sun., Oct. 31 — Opening Affair—N. Y. Region of YPL.

* * *

Interest Groups

Tues., Oct. 5—Arts and Crafts Group.

Tues., Oct. 12—Bridge, Scrabble, Chess.

Tues., Oct. 19—Arts and Crafts Group.

Tues., Oct. 26—Bridge, Scrabble, Chess.

Monday evening has been designated as YFL gym night. Various tournaments will be held. All our male members are invited to participate.

Other Interest Groups are planned for the fall season. Watch for further announcements.

MICHAEL J. ROSENFELD,
President, Young Folks League.

REGISTER YOUR CHILD NOW in the CENTER ACADEMY of the BROOKLYN JEWISH CENTER

A Progressive Day School which meets the needs of the modern American - Jewish Child.

Inquire

MISS THELMA ALPERT, Registrar

Call HY 3 - 8800

(9:30 a.m. to 4:00 p.m.)

Register your child now while
classes are being formed.

MEMBERSHIP DRIVE CONTINUES SUCCESSFULLY

THE membership drive conducted by the Center last spring was very successful. Our membership was increased by many new families and a large number of fine young men and women who were seeking affiliation with a Jewish institution but who had never been approached with an invitation to see the Center's facilities and to meet its membership.

The success of this enrollment effort was very encouraging and convinced the membership committee that there are still many Jewish residents in this area of Brooklyn who would welcome affiliation with the Brooklyn Jewish Center if they were only asked to do so. The membership committee, therefore, calls on all the members of the Center to begin the Year 5715 by inviting their neighbors and friends to join the ranks of the

Brooklyn Jewish Center membership. By doing so they will not only contribute to the strengthening of our institution but also afford their friends and neighbors a golden opportunity to participate actively in all affairs of our community and to enjoy the many benefits offered by the Center.

The membership committee looks forward to the cooperation of all the members and hopes to increase substantially the number of the "affiliated" during the coming year. The committee is also happy to express its appreciation and gratitude to the many workers who made the last campaign so fruitful, and it earnestly solicits the continued cooperation of the membership in this vital effort.

Young Married Group

The Officers and Executive Committee of the Young Married Group extend to all members of the group and the Center best wishes for a happy and healthy New Year.

Our aim this year is to bring as many members of the Center to our meetings and events and to promote our group within the community so that we may become a focal point within the area for the Young Married element.

Our ideas and programs are being planned with an eye to bringing you into greater contact with other young couples, to promote the welfare and sociability of all our members and to stress our adherence to our faith and ideals.

We look forward to meeting you personally at our opening meeting as well as all the succeeding ones.

DAVID GOLD, *President*.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mrs. Joseph Glaubman in memory of her husband, the late Joseph Glaubman.

Dr. and Mrs. Morris W. Greenberg in honor of their son's Bar Mitzvah.

Dr. and Mrs. Joseph L. Gottesman in

honor of their daughter's marriage.

Mr. and Mrs. Henry I. Lavine in honor of son's Bar Mitzvah.

Mr. and Mrs. Morton Pinkwasser in honor of the Bar Mitzvah of their son.

Mr. and Mrs. David Wolff in honor of their golden wedding anniversary.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BODZIN, MRS. MINNA: Res.: 911 Washington Ave.; *Proposed by* Frank Schaeffer, Mrs. Wm. Kuhn.

BRESNICK, ROBERT: Single; Res.: 155-01—90th Ave., Jamaica; Bus.: Auto Supplies; 113 Atlantic Ave.; *Proposed by* Lewis Bresnick, Frank F. Rose.

COWEN, MORTON: Married; Res.: 530 Montgomery St.; Bus.: Interior Decorator, 2802 Church Ave.; *Proposed by* Lawrence Meyer.

ELLIS, MILTON: Single; Res.: 269 Albany Ave.

FELDMAN, MISS JOY: Res.: 1404 New York Ave.; *Proposed by* Hy Mazlin, Michael J. Rosenfeld.

ICAHN, DR. LOUIS: Married; Res. 238 So. 2nd St.; Bus.: Physician.

MARTZ, ALVIN: Single; Res.: 2115 Avenue K; *Proposed by* Ben Martz.

NEUMAN, HARRY: Married; Res.: 49 Balfour Place; Bus.: Publisher, 222—4th Ave.; *Proposed by* Jacob Schoenbach; A. Leo Altman.

RESNICK, BARNEY: Married; Res.: 1101 Union St.; Bus.: Aviation, Farmingdale, L. I.

ROSENBLUM, BERNARD: Single; Res.: 972 Eastern Parkway; Bus.: Engineering, 62 W. 47th St.; *Proposed by* Julius Sommer, Allie Buchin.

SCHWARTZ, MRS. DORA: Res.: 899 Montgomery St.

The following has applied for reinstatement:

GOLDBERG, DR. MELVIN C.: Married; Res.: 340 New York Ave.; Bus.: Physician.

Late Applications

FREEDMAN, ELI A.: Single; Res.: 1152 Eastern Parkway; Bus.: Cartoonist.

GROSSMAN, ABRAHAM: Married; Res.: 12 Crown Street; Bus.: Accountant, 144 W. 52nd St.; *Proposed by* Harold W. Hammer.

SCHREIER, MISS MARILYN: Res.: 196 East 51st Street.

FRANK SCHAEFFER,
Chairman, Membership Committee.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The New Year cannot be ushered in more appropriately than with the Hebrew greeting, "Shalom," Peace. May our meditations during the High Holy Days be directed toward that blessed objective, and may all our prayers be fulfilled.

The New Year of 1954 is particularly significant for us because it heralds the Tercentenary Celebration to commemorate the arrival, in 1654, of the first Jewish settlers in this country. The history of the Jews in America is an inseparable part of the American dream and of the great American adventure. During the coming year the dramatic story of 300 years of struggle, aspiration and achievement will be depicted in all synagogues throughout the land, and all Jewish communal organizations will participate in presenting appropriate programs. The media of television and radio will be employed as well, to make this event an outstanding one in the history of American Jewry. We in Sisterhood wish to take this opportunity to salute the Tercentenary Celebration, and hope that its theme, "Man's Opportunities and Responsibilities Under Freedom," will be a symbol for future generations of our people. "L'Shanah Tova!"

BEATRICE SCHAEFFER, President.

About Sisterhood General Meetings

FORTIFIED by a long summer interval of pleasant relaxation, members should now be ready to serve Sisterhood with renewed energy and interest. There are so many new plans, so many worthwhile projects ahead that Sisterhood women will find active participation most rewarding spiritually, socially and intellectually.

All wives of Center members are automatically members of Sisterhood. Our monthly meetings, our annual *Oneg Shabbat*, our Sisterhood Sabbath Service, our Torah Luncheon, our Mother-Daughter Fashion Show and Luncheon, our Membership Tea, our Mother's Day Tea, our non-partisan Election Day Forum, our festive celebration

of Jewish Book and Music Months, our Institute Day, our Symposia, our Sisterhood dramatic performances, our Seminary, Jewish Museum and United Nations tours, and our gay celebrations of holidays and festivals are all manifestations of the "beehive of activity" created and inspired by our Sisterhood. And for those who crave altruistic outlets,—we have a proud and enviable record of intense co-operation with national and community drives, like the United Jewish Appeal, the Federation of Jewish Philanthropies, Israel Bonds, Red Cross, March of Dimes, Girl and Boy Scouts, Jewish Theological Seminary, Yeshiva University, Ramah Camps, and a host of other fine undertakings.

A strong Sisterhood helps to establish a strong synagogue. Help our beloved Center maintain its claim—so justly earned in its thirty-five years of existence of being the largest, most beautiful and most active institution of its kind in the country. And the natural corollary follows—our Sisterhood is the largest in the nation. Help us—all 1,300 of you—to continue to merit that reputation for many years to come.

Cheer Fund Contributions

In honor of son Joel's Bar Mitzvah—Mrs. J. Wantman; In tribute to Sisterhood—Mrs. Gumeiner; In honor of daughter's engagement—Mrs. Rogovin; In honor of son's graduation—Mrs. Dora Gaba; In appreciation of title—"Honorary Board Member"—Mrs. Rose Weiner; In memory of her son—Mrs. Alex Bernstein; In memory of Mrs. Evelyn Zisman's mother—Mrs. Frank Schaeffer; In memory of Mrs. Sarah Klinghoffer's mother—Mesdames Pauline Brown, Rose Davis, Sarah Epstein, Dorothy Gottlieb, Mary Kahn, Sarah Kushner, Mildred Levine, Lil Levy, Lil Lowenfeld, Edith Sauler and Bea Schaeffer

Kiddush — Saturday Oct. 2

Our Junior Congregation will enjoy a Kiddush on October 2nd sponsored by Mrs. Claire Mitrani in honor of her son's engagement. There are several dates open for you to celebrate your *sintcha* with the youth of our Center.

Call Mrs. Fanny Buchman, PR 4-3334 and reserve your Sabbath Kiddush.

Joseph Goldberg Memorial Forest

This forest is growing fast, thanks to our many subscribers, but a good many more trees are needed to fill it. Mark an event in your family by memorializing the name of our late Administrative Director, the beloved Joseph Goldberg. Call Sarah Klinghoffer, SL 6-8252, or the Center desk and order your trees.

18th "Chai" Mother-Daughter Luncheon

With "Hershey" Kaplan as chairman, Clara Meltzer as co-chairman, Martin's of Fulton Street providing a gala Fashion Show, Kotimsky and Tuchman preparing a luncheon par excellence, Hyman Spitz, Inc., furnishing the floral decor, Jack Baras providing delightful music at the piano, and many other features designed for your pleasure, our Eighteenth Annual Mother-Daughter Luncheon promises to be what its name *Chai* implies—full of life; a full ballroom of mothers, daughters, grandmothers, sisters and nieces all present to enjoy our first gay social event of the season, the proceeds of which will help to support some seventy philanthropies which Sisterhood espouses. Please make your reservation immediately—call Mrs. Kaplan, SL 6-8048 or Clara Meltzer, PR 2-2049. Subscription is \$6.50 per guest, including gratuities, checking facilities and door prizes. Remember the date —Wednesday, October 27th, 12:30.

United Nations Tour

The 25 members who attend this tour will enjoy a special briefing session, attendance at a current meeting and an intensive tour of the magnificent UN buildings. Social Actions Chairman Shirley Gluckstein has a few reservations left for Friday, October 22nd. Call her (PR 3-5412) if you wish to join this group.

National Women's League Convention

The Biennial Convention of the National Women's League of the United Synagogue of America, the parent institution of Conservative Jewry in America, will be held in Cleveland, Ohio, from Sunday, Nov. 14 to Thursday, Nov. 18th. Several of our women will attend as delegates. An inspiring and stimulating program of Seminars, councils, discussions

The Center Hebrew Schools P.T.A. Record

By MRS. M. ROBERT EPSTEIN, President

OUR Parent-Teachers Association can take pride in its record. The motto, "Torah Lishma" (study for its own sake), truly expresses the purpose of our schools, and we have made it a practice to carry out the rich program emanating from them, and have tried at all times to bring to our parents, through our meetings and activities, the knowledge that a good Jewish educational program does not stop when the child leaves the classroom or the Synagogue, but continues in his home life and in his daily experiences.

We have encouraged parent and child attendance in both our congregations, the Junior congregation and the Young

Children's Congregation; we have helped in planning the celebration of our holidays with fruits, gifts, music records and entertainment appropriate to festive days, and we are presenting to our Consecrants on Shavuot, the white ivory prayer books which they will carry in the Synagogue.

Our parents supervised and helped in the preparation of the Passover Seder for almost 450 children, the largest in the history of our schools. Many parents came to serve and others came to observe, the over-all picture being best described by our Hebrew expressions, *Yom Tov, Chag Gadaul*—every conception of beauty, dignity, decorum,—the true holiday spirit.

We sponsored, prepared and served more than fifty boys and girls of the Post Bar-Mitzvah and Consecration Classes at each of our five community breakfasts. The value of these shared experiences is obvious—the joint use of the "Tfillin" and the morning prayer, and a general discussion of Jewish problems and Jewish values, in a social atmosphere in which our growing boys and girls become aware of their own place and importance in the perpetuation of Judaism.

The Jewish Children's Theater recently was the beneficiary of a check of \$50 from us, the result of a raffle sale among our parents, of a beautiful shawl, hand crocheted by one of our parents. At the Second Annual National Conference on Jewish Education sponsored by the American Association on Jewish Education, held recently in Manhattan, as President of our PTA, I was privileged to participate in a panel conducted by the UPTA entitled "The Parent and the Jewish School" and I was one of three panelists participating in this discussion, my topic being "Home and School Co-operation." We were privileged also to act as hosts to the UPTA at their Opening Installation Meeting and were happy to be able to provide the facilities of our beautiful building together with our hospitality and collation on this gala occasion.

As a large group of parents, interested in every phase of Jewish living, we par-

ticipated in the drives for Federation of Jewish Philanthropies, with Mrs. Dorothy Langer as Chairman, and in the United Jewish Appeal, of which Mrs. Pauline Brown is Chairman.

Our parents manifested a keen interest and stimulation in our schools, as was evidenced by the large attendance at our meetings, and we have tried to bring to these meetings programs of education, enlightenment and interest pertaining to the ideals and goals which we, as parents, seek, so that we and our children together, can enjoy the richness and beauty of our Jewish heritage.

Youth Activities

WE ARE pleased to report that Youth Activities have been resumed. On Tuesday evening, Sept. 14, a reception to the staff was tendered by the Youth Activities Committee. Mr. Hyman Brickman, Supervisor, addressed the group, outlining his program and presenting the details for the formal opening.

The first sessions of the Saturday Night clubs were held on Sept. 18. Close to 300 youngsters, armed with membership cards which they had earned in the spring registration period, took possession of the building. Judging by the energy and enthusiasm displayed on the opening night, there is an exciting and meaningful year ahead for the Saturday night program.

Additional enrollments since the opening have swelled our rolls to over 400.

The Junior League, the Center's teenage college group, opened its season on Sept. 16. The evening was devoted to an interchange of ideas and opinions on the program for the year, the discussion revolving about a provisional outline submitted by the executive committee. The Junior League meets every Thursday evening at 8:30, and is open for membership to all college age individuals. Girls in their senior year in high school are also eligible to join.

PAGING SISTERHOOD

and displays are planned to interest the 1,500 women who are expected to attend.

300 Years of American-Jewish Settlement

Beginning on Sept. 12th with an appropriate program at Congregation Israel of New York, founded in 1654 by the first Jewish settlers in New Amsterdam, a year-long celebration of the tercentenary of the Jewish settlement in America will be inaugurated. The radio, television, the press, and organizations all over the country will mark this occasion, and each program will help to reaffirm the devotion of our Jewish citizens to the United States. Although our Sisterhood began this historic event in our November, 1953 Institute Day program and our March, 1954 Friday evening Sisterhood Services, we shall continue the commemoration throughout the year.

Calendar of Events

Thursday, Oct. 21—General meeting—1:00 P.M.

Thursday, Oct. 21—Opening meeting of the Federation of Jewish Women's Organization at Temple Emanuel, N. Y.
Wednesday, Oct. 27—*Annual Mother-Daughter Luncheon, and Fashion Show*.
Sunday, Nov. 14—Thursday, Nov. 18—Biennial Convention in Cleveland, Ohio.
Tuesday, Nov. 23—Sixth Annual Institute Day. Interesting program.

ROSH HASHONAH GREETINGS

Mr. and Mrs. Moses Ginsberg

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to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

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Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Samuel Gartenberg of 474 Brooklyn Avenue on the marriage of their daughter, Sondra Mona, to Mr. Stanley Weiner of Lawrence, L. I., on Sept. 18th.

Mr. and Mrs. Sidney J. Lipson of 881 Washington Avenue on the marriage of their daughter, Barbara, to Mr. Herbert M. Liss at the Center on Sept. 19th. Congratulations are also extended to the grandmother, Mrs. Hyman Abrams.

Receives Scholarship Award

Miss Linda Garelik, daughter of Mr. and Mrs. Nathan Garelik of 1574 Carroll Street has received the Lucy Stone League Award for the Wharton School of Business open for the first time to women students.

Unveiling of Mr. Horowitz's Monument

The unveiling of a monument in memory of the late Mr. Joseph Horowitz, will be held this Sunday, Sept. 26th at 11:30 A.M., at the Washington Cemetery, Old Section, Brooklyn, N. Y.

Institute of Jewish Studies For Adults

Registration for the Institute of Jewish Studies for Adults will take place on Wednesday evening, October 27th at 8:00 P.M., and daily thereafter.

This coming year the Forum Committee is joining with the Institute in presenting three lectures on "Jewish Life and Thought in the Twentieth Century." The lecturers will be Drs. Robert Gordis, Leo Jung and Abraham J. Heschel.

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THE SHABBOS LOOK

(Continued from page 11)

and then she realized Michael would severely disapprove her riding on the Sabbath, and instinctively the words came from her lips, "Dear God, don't let it happen till evening."

She was praying!

Strangely enough (or was it strangely?) the stirrings quieted.

Michael came out on the porch where Helen was resting, sensing that something had happened to her that he didn't know about. He had to know about everything. His complete possessiveness was something that frightened her—and somehow made her feel specially blessed.

"How long before the first star will come out, Michael?" She tried to keep her voice normal, although it did seem strange in her own ears. He told her, then put his hand inside her palm and curled his fingers around his little hard fist. "The baby's gonna be just like me, Mommy," he said with personal pride.

"How do you know, Michael?"

"I prayed."

She smiled and held his hand very tight. She hoped Michael's prayer would be granted, as hers seemed to have been. The stirrings remained quiescent.

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